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Less is known of the *zammaru*-priests, the singers. But they evidently occupied a part of some importance in the full conduct of the Babylonian religious ritual.

The texts investigated are found beautifully autographed on nineteen lithographed plates. The fragments of small or broken tablets are so pieced together as to give us one long consecutive description of the office, the character, and the function of the *bārū*-priests. The lacunæ often interfere with the discovery of the meaning of a passage, but the general sense, and duplicates in some places, help to bridge over the chasm.

These texts, so well executed, are transliterated and translated over an area of 34 pages. The notes at the bottom of the page explain the origin of the bracketed words inserted to fill out breaks, the reasons for certain readings and translations, and general philological material.

The well-established character of Zimmern's work leads us to put a good measure of confidence in his methods and conclusions.

In our examination of this part of his contribution to Babylonian religion we have noted a few minor errata. On p. 82, note 6), bottom, *SŪ* should be *ŠŪ*; p. 86, note 1), *ZA IV* should be *ZA III*; p. 100, l. 53, should we not read *tanaḫḫi(-ki)*? p. 100, note 23), read *ŠŪ.BI. ÁŠ.A.AN*; p. 104, l. 120, *abḫal*? p. 118, the number 40 should be dropped one line; p. 121, l. 10, the figure 3 should be 4.

Such valuable collections of religious material as we find here will do much to elevate the religious systems of the Babylonians to a new place among the religions of the ancient oriental world. We await with interest the completion of this notable work.

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## THOMPSON'S REPORTS OF THE MAGICIANS AND ASTROLOGERS OF NINEVEH AND BABYLON.<sup>1</sup>

These two volumes constitute Vols. VI and VII of Luzac's "Semitic Text and Translation Series," to which E. A. Wallis Budge, the supervising editor of the series, has contributed thus far five volumes of Syriac texts and translations, and Mr. L. W. King three volumes of "The Letters and Inscriptions of Hammurabi," a publication received most favorably by Assyriologists. Thompson's work is thus in very good company, and the publishers are to be congratulated upon securing such scholarly editors and translators, as well as upon bringing out their contributions in such a pleasing dress and handy form. Typographical- and press-work, as well as binding, are done well, and the paper is good and heavy.

<sup>1</sup> THE REPORTS OF THE MAGICIANS AND ASTROLOGERS OF NINEVEH AND BABYLON in the British Museum. The original texts, printed in cuneiform characters, edited with translations, notes, vocabulary, index, and an introduction. By R. Campbell Thompson, B.A. (Cantab.), Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum. 2 vols. London: *Luzac and Co.*, 1900. Bound, 25s.—Vol. I, "The Cuneiform Texts." xx pp. (of which pp. ix-xvii are a descriptive list of the astrological reports printed in this volume)+85 plates.—Vol. II, "English Translations, Vocabulary," etc. xcii+147 pp.; i. e., Preface, pp. vii-ix; Contents, p. xi; Introduction, pp. xiii-xxix; Translations, pp. xxxiii-xci; Transliterations, pp. 1-111; Vocabulary, pp. 113-32; Index, pp. 133-44; Lists, pp. 145-7.

Thompson's first volume contains the "Cuneiform Texts" of these reports in 277 numbers, of which only about fifty have hitherto been published. Some of these reports would naturally appear also in an edition of omens and presages, while others might be incorporated in the Letter literature. The editor, however, has been very careful in avoiding useless duplication, and, in consequence, we find but one text (80-7-19, 19) which is also found in Robert Francis Harper's standard edition of *Assyrian and Babylonian Letters* (Vol. IV, No. 416). The reports "deal with the phases and appearances of the moon (and the sun) on the days of the various months throughout the year; the rising and setting of the planets, and of the stars which form the signs of the Zodiac;<sup>2</sup> observations concerning eclipses,<sup>3</sup> halos,<sup>4</sup> parhelia,<sup>5</sup> etc., and remarks on earthquakes and storms, and the probabilities of fine or bad weather." In the preface to Vol. II the editor pays just tribute to the work of his predecessors in this special line of work, the great Edward Hincks,<sup>6</sup> Jules Oppert,<sup>7</sup> and Professor Sayce. Assyriologists have now before them the text of the complete series of the reports found at Nineveh, etc., and deposited in the British Museum.

It is, of course, impossible to collate these reports as to their accuracy; the whole work, however, impresses one so favorably that we venture to say that there can be only very few instances in which a careful collation would discover a different reading.

Volume II contains the transliteration of the texts, preceded by translations, wherever possible, except in the case of duplicate texts, which number about two hundred and twenty.<sup>8</sup> Philological notes are added in most cases to the translations, and in footnotes to the transliterations are added important variant readings and glosses.<sup>9</sup> The

<sup>2</sup> See the author's remarks on *manzalti*, Vol. II, pp. xxvii sq.

<sup>3</sup> Eclipses were very carefully observed and registered. "For the purpose of accurately recording partial eclipses, the face of the Moon was divided into four parts, and each part was identified with a certain country; the portion to the right was Akkad, that to the left was Elam, the upper part was Aharrû, and the lower part Subartu. A total eclipse of the Moon was called *atal mâtâti*, i. e., a 'darkness of the countries'" (pp. xxviii sq.).

<sup>4</sup> Of which there were two: one of 22°, called *tarbašu*, and the other of 46°, called *supuru*; both words meaning originally "sheepfold," it being understood that the moon is the shepherd of the stars, or the celestial "sheep," which are within the halo (see pp. xxiv sqq.).

<sup>5</sup> Called *nidu*, a word occurring "in several places in astrological reports in the phrase *nidu nadi* which seems to mean 'casting a shadow, or image, or reflection.' The 'image' appears at the Sun's zenith, to the right or left of the Sun; in one case four such 'images' are mentioned. I cannot help thinking that these 'images' refer to mock suns" (p. xxvii).

<sup>6</sup> On whom see Dr. Cyrus Adler's articles, "The Life and Works (and Writings) of Edward Hincks," in the *Proceedings of the American Oriental Society*, meetings of May and October-November, 1888; *Andover Review*, October, 1887.

<sup>7</sup> Cf. the present reviewer in *Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft*, Vol. II (1892), pp. 523-56, "The Works of Jules Oppert."

<sup>8</sup> These duplicate texts are inserted in transliteration, in Vol. II, after the numbers to which they properly belong, e. g., No. 11 is followed by 11A, 81 by 81A-81K, 136 by 136A-136U etc. It is a great pity that the author has not given us the cuneiform text of at least the most important ones, together with translation and commentary. A few misprints in these transliterated texts cannot be corrected without the cuneiform text, e. g., No. 236F, 5, *riu-huš*; should this perhaps be *nu-huš*? Speaking of misprints, I am happy to say that I have noticed only a few: No. 141, 3, *iš-ša-ka-u* (for *n*); r. 3, *au* (for *n*)-*ni-ú*; 95 r. 4, omit the sign - between *ša* and *zi-ki*t.

<sup>9</sup> It is interesting to notice that the largest number of glosses occur in the shortest texts. Here is a complete list of the texts with the number of glosses added in parentheses: 103 (11); 98 (10); 181 and 229 (8); 238 (7); 139, 209, and 258 (6); 246B (5); 43, 84, and 214 (4); 57, 179, 191, 244G, 246A, and 248 (3); 62, 112, 178, and 272 (2); and one gloss in 42, 70, 81G, 88, 89, 96, 106, 137, 141, 176, 235D, 236G, 236H, and 246G.

author justly points out that these glosses and the explanations of difficult phrases, which they frequently give, are of the highest value philologically and certainly throw considerable light on the professional methods adopted by the early Mesopotamian astrologers.<sup>10</sup>

One of the most attractive features of this second volume is the "Introduction," in which the author gives a short sketch of the science of astrology among Assyrians and Babylonians, and explains a number of technical terms employed by the astronomers in their reports to the king.<sup>11</sup>

The author has done his work carefully and well; the texts are extremely difficult, the style and language of these reports obscure and difficult grammatically, especially in view of the fact that their writers even took pains to make their forecasts and portents as unintelligible to the uninitiated as possible. This, of course, makes it impossible to secure accuracy at every point in text and transliteration, translation and commentary. There are many words and idioms in these astrological reports which will remain obscure and unintelligible until, at some future time, we shall have before us a complete collection of all astrological and astronomical reports, and other texts bearing on astronomy and astrology, thus far found. Yet even at this point Mr. Thompson's edition has materially enriched our knowledge of the Assyrian lexicon, as any reader of the vocabulary can see at once. A few words added here will amply prove this statement.

Thus we have many new and interesting forms of *ededu* "be sharp;" *u-di-na* (a particle), No. 112 r. 5; *ezu* "stand," *e. g.*, No. 153, 7 (= III R. 54 b 16), *ana Sin ina alaki-šu e-zi*, etc. (*cf.* Del., *HWB.*, 35, col. 2); 96, 3, Jupiter stood (*it-ti-it-zi*) within the halo of the moon, and 106, 7, where it is preceded by *iz-za-az* and *izziz*; No. 180, 8; 228, 2, *it-ti-ti-zi*; and *ittitiz* in 235, 8, *ki-ma it-te-mid it-ti-ti-iz šu-u-tu*, "when it stands and waits;" 236G r. 1; 251, 1. Perhaps it would be better to connect these forms with the verb *nazū*, a synonym of *nazazu*, discussed by T. G. Pinches, *JRAS.*, 1899, p. 112.—A few more forms are added for a new treatment of the verb *aḥaru* "delay," on which see the remarks of R. F. Harper in this *JOURNAL*, Vol. XIV, p. 178.—*iluttu* "calf," 257 r. 3.—*imdū* "standing of crops," 272, 16.—*ummulu* "grow

<sup>10</sup> Thus KA-GI-NA (= *sanaku ša pī*, Brünnow, 618) is glossed in 42, 5 by *pu-u i-kan*; AGA in 43, 1 (and MIR in other texts, *e. g.*, 106, 2; 209, 4) glossed *a-gu-u*; *ibid.*, 1, 5, SI-ZAG-šu ANA-u glossed *kar-nu i-mit-ti-šu ša-mu-u*; 7, ĪI-GAR glossed *bar-ti (ba-ar-tu, 237, 8)*; 62, 3, EME-BAR-tum glossed *li-ša-a-nu a-ḫi-tum*; 81G, 4, KAB-šu glossed *šu-me-li-šu* (*cf.* 235D, 1); 84 r. 1 (98, 2; 139, 6), IM-DIR glossed *ur-pa-a-ti*; 89 r. 7 reads NIGIN: *la-mu-u* and the former is glossed *ni-gi-in*; in 149 r. 2 NIGIN-šu is glossed *il-me-šu*; 98, 7, KUR-MAR-TUKI is glossed *ma-at A-ḥar-ri-e*, followed in line 8 by *lum-nu ša (māt) A-ḥar-ri-e*. Thompson throughout his book reads *Aḥarrū* instead of the universally accepted *Amurrū* (*cf.* pp. xvii, xviii). A knowledge of Robert Francis Harper's note in this *JOURNAL*, Vol. XV, p. 142, would undoubtedly have led the author to read these two lines somewhat differently. No. 103, 7, MULU-SA-GAZ is glossed *ḥab-ba-a-te*; r. 9, KUR-šu glossed *ni-pi-iḫ-šu* (*cf.* 178, 1, KUR-ma glossed *ip-pu-ḥa-ma*); 112, 8, IM-MEŠ glossed *ša-ra-a-ni* (*cf.* 229, 3, ZI-IM = [ti]-ib *ša-a-ri*; 248, 2, IM = *ša-a-ri*; for ZI see 244G, 7, ZI-ut = [ti]-bu-ut and 246B, 3), and NU-DUG-GA-MEŠ = *la ṭa-bu-u-ti*; UD-NÁ-A-AN (179, 4) = *ūm bu-ub-bu-li*; ĪU-MEŠ (238 r. 2) = *iḫ-ḫu-ri*; KASKAL-šu (246B, 6) *ḥar-ra-ni-šu* (*cf.* 103 r. 4); 274E, 3, AN-MI is glossed *a-ta-lu-u* (*cf.* ANA-u = *ša-mu-u*, 84, 8+9; 139 r. 2; 179, 5; 229, 2; and MI glossed *ša-al-mu*, 98, 1; 180 r. 1, 209 r. 1; or *mu-šu*, 176 r. 1).

<sup>11</sup> I mention here, in addition to those already spoken of in this review, the *abkallu šikla* "the measure-governor," an instrument to which the name *Bēl-rimenū-uḫarrad-Marduk* was given, and which was probably the clepsydra.

indistinct" (said of stars), *e. g.*, 232, 9, *ma'-diš um-mul*; *ibid.* 6, *um-mu-liš* "dimly;" also 243 *r.* 4, *a-mu-liš*.—236E, 3 (. . . *ta-lu-ki-šu*) *un-di-iṭ-ṭu*, treated by Thompson as a noun. It is said there of the planet Mars that *ta-lu-ki-šu un-di-iṭ-ṭu*. I prefer to consider *undiṭṭu* as an Ifta'al of *maṭū*, to which *ta-lu-ki(-šu)* is the subject.—*enētu* "become dim," etc. (?); *Ifte'al ittintu*, which means "the gradual disappearance of the moon as it draws near the sun at the end of the month."—*ur-ri-tum* "point of light" (268, 3; *cf.* p. lxxxv).—(*amēl*) *a-ra-su-u* (236F *r.* 5).—*iš-šik-ki*<sup>12</sup> *ri-ḳu-te* (207 *r.* 3).—*miširtu* "justice" (121, 4).—*atū Ishtafal* (*šutatū, uštatā*) "be invisible," a meaning discussed on pp. xxvi *sq.*—*un-nu-ut a-tin-nu ul i-šak-kam-ma* (181 *r.* 3; p. lxiv: "perhaps we may compare the Heb. *ethān*").—*ba'ālu* (*iba'il, ib-il; ba'il, etc.*) "grow bright."—*batū* "cut in pieces" (257 *r.* 4, *di-e-i-qi i-ba-at-ti*; see p. lxxxi).—*gubru* (223 *r.* 2) "man."—*da'aḥu; dimqu, etc.*—158 *r.* 4 has the interesting form *ul-taḥ-ṭu-ni, √ḥaṭū*; 94 *r.* 3 (108, 3) *enāti pl. uš-ṭaḥ-ḥa-a, √ṭeḥū*, "approach," written *uš-ṭa-ḥa-a* (143, 8).—<sup>11</sup> EN-LIL *ka-mar māti* (267, 7).—*mu-nik-si-sa* (var. *mu-ni-ik-si-sa*) "divided," Nif'al partic. of *kasasu*.—*uk-tap-pad* (277AE, 7), *√kapadu*.—[*mul*] ŠU-GI *kur-kur-ru-šu i-nam-bu-uṭ* (244 [not 3] A, 1) "when the circle of the pleiades is bright" (p. lxxvii compares Heb. *kārār*, "revolve").—*ku-ru-sis-su tibū-ma* (2 [not 9] 8, 4) "the *K* will come and eat up the sesame;" p. xxxvii says: "perhaps a worm or insect."—*katatu* "grow dim," 208, 3 *uš-tak-ti-it-ma* (and 208A, 3), while parallel text 204 *r.* 1 has *uš-tak-ti-ma*; this latter had better be derived from *katamu*.—*it-tam-me-ḥi-ir*, 180, 6, *Ittaf'al* of *maḥaru*, which in the vocabulary is also suggested for the reading: . . . . *ultu me-ḥir* of 57 *r.* 4; but I do not quite see how *is-sa-na-aḥ-ḥar* (88, 4; 103 *r.* 11 *is-sa-na-ḥar*) can be an *Ittanaf'al* of *maḥaru*, notwithstanding the gloss *ma-ḥi-ru* added to the form in No. 88.—*mātu A-ŠI-ŠI-ša* (191, 2) has the gloss *me-li-ša*; why not compare Heb. *מַלְאָכָה*?—*ma-sa-ar-ti bīt ḳatā II* (240, 9) "an attack on the treasury."—*marū* "spoil," *umarri* (201A, 3).—*im-da-na-ra-aṣ* (257 *r.* 7) *Iftane'al* of *maraṣu* "be sick."—277 *r.* 2 has the rare form (*i-na ṭābti*) *an-di-di-il-šu* (of *√na'alu*) "I preserved it in brine."

These are only a few instances of the many new words and interesting verbal forms found in this welcome and timely work of Mr. Thompson's.<sup>13</sup>

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<sup>12</sup> The author, p. lxx, says: "*Rev. 3 iššikku*; see Muss-Arnolt, *Dict., sub voce*;" but the *iššikku* quoted there seems to be entirely distinct in meaning from the *iššikku* used here.

<sup>13</sup> For *zalpu* (181, 1) read better *šalpu*; *zirtu* (p. 120), pl. *zi-ra-a-ti* (190, 2; 190A, 2), should rather be *zirūtu*; see my *Concise Dictionary*, p. 294, col. 1. I do not quite see why *ṭimu* (270, 7, *kima ṭe-im šamē*) should be separated from *ṭemu* "command," etc. 195A, 3, [*mad*]-*da-giš* (p. 123, col. 2) should be read [*ša(d)*]-*da-giš*, as Robert F. Harper has shown in this JOURNAL, Vol. XIV, p. 13 (October, 1897); *it-tan-ta-ḥa*, 84, 6, etc., is a IV, 2 (*Ittaf'al*), rather than a IV, 3 (*Ittanaf'al*) form of *mataḥu*. But these few items do not detract in any way from the great value of this splendid publication.